

REFLECTIONS

UPON SOME

Scandalous Passages

IN THE

SERMONS

(lately Publisht)

Concerning the *Divinity*, and *Incar-*
nation of Our Blessed SAVIOUR.

By EDMUND ELYS, a Servant of
JESUS CHRIST.

James 2. 1. *My Brethren, have not the Faith of our Lord Jesus*
Christ, the Lord of Glory, with respect of Persons.



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REFLECTIONS, &c.

P Age 44. He Supposes that *Grand* ANTI-CHRISTIAN SOCINUS to deserve the Name of a CHRISTIAN. I am Astonisht to see a Person of so Great Learning &c. *Running* out into so Large an *Encomium* of that sort of Men, whose RELIGION is BLASPHEMY. *Pag.* 70. 'I must own that generally they are a Pattern of the fair way of disputing, and of debating matters of Religion without heat, and unseemly reflections upon their Adversaries. *Refl.* Young Students in Divinity Observing that a Person of so Great Fame for Learning Esteems the *Socinian Writings* as a Pattern &c. will lye under a great Temptation to be *Medling* with them before they are in a Capacity of *Confuting* them, And so may easily be *Ensnar'd* by them. I earnestly Beseech thee, Christian Reader, to Ponder this Weighty thing in thine Heart. 'They generally argue matters with that temper and gravity, and with that freedome from passion and transport, which becomes a serious, and weighty Argument: And for the most part they reason closely, and clearly, with extraordinary guard, and caution, with great dexterity, and decency, and yet with smartness, and subtlety enough, with a very gentle heat, and few hard words.

I should be more Astonisht at these words, but that I consider what He says *p.* 116. 'I am not without
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‘some good hopes &c. I will not say *Confidence* &c.
 ‘The *confidence of man* seems to me to be much like
 ‘the *wrath of man*, which St. *James* tells us *worketh not*
 ‘the *righteousness of God*, that is, it never does any
 ‘good, it never serves any wise, and real purpose of
 ‘Religion. *Refl.* I must confess it is no great Wonder to see that a Person who is not CONFIDENT that Our Blessed Saviour is the True, and Eternal GOD, but Asserts it only as a Probable Opinion, should not be so sensible that the *Socinians* in all their Writings deliver a Multitude of the Hardest Words that could ever Grate the Ears of any Sincere Christian.

Blessed JESU, Pierce the Heart of the Reader with the most Efficacious Apprehensions of Thine INFINITE MAJESTY. ‘In a word, says He, they
 ‘are the strongest managers of a Weak Cause, and
 ‘which is ill founded at the bottome, that perhaps
 ‘ever yet medled with Controversy. *Refl.* How Detestable are such TRIMMING Expressions concerning the most Horrid *Abomination* that was ever set forth with any Pretence of Wit, and Learning, By the Instigation of the DEVIL! *A Weak Cause* (forsooth) *and which is ill founded at the bottome!* He goes on: ‘Insomuch that some of the *Protestants*,
 ‘and the generality of the *Popish Writers*, and even
 ‘of the *Jesuits* themselves, who Pretend to all the
 ‘Reason, and subtlety in the World, are in comparison of *them*, meer *Scolds*, and *Bunglers*.

Meer *Scolds*, and *Bunglers!* I must Aver, as in the Presence of Our Blessed LORD, who is *Ready to Judge the Quick and the Dead*, that This is a most Impious *Calumny*. ‘Tis Strange that a Person Asserting
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the *Godhead* of Our Saviour, and Professing such an Aversion from giving any *Hard Words*, should at the same time pass so Bitter a Censure upon those Men that Write against the *Socinians* both *Protestants* and *Papists*. I shall most earnestly Recommend to all Young Students in Divinity these Two Writers against *Socinianism*, one a *Protestant*, the other a *Papist*: viz. *LUKE MILBOURNE*, And *ROBERT BELLARMINE*. In a Letter from the Most Learned Dr. *BARLOW*, late Bishop of *Lincoln*, Dated Sept. 8. 1690. there are these words, Declaring His Judgement concerning the *Socinians*, and those *Writers* that have Oppos'd them. 'I receiv'd yours, and 'that little Tract you sent me against *Socinus*, and in 'the Circumstances I now am, I have hardly time 'to tell you so. For your Writing against *Socinianism*, 'you do well; for it contains so many prodigiously 'impious errors against the *Trinity*, and other funda- 'mental points of Christianity, as none but *Jews*, 'and *Pagans* (who never heard of our Saviour, or 'the Gospel) are guilty of. The *Turks* have a better 'opinion of *Jesus Christ*, and the *Gospel* than the *Socinians* have: But there are so many Volumes against *Socinianism*, and so well, and convincingly 'wrote by many Learned Men that I think you 'might spend your time better (in the Circum- 'stances we now are) to write against *Papists* and 'Dissenters. I am Sure His Lordship would not have thought it possible for Me to spend my time better than in Writing against the *Antitrinitarians*, if He had Seen the most Horrid *Blasphemies* They have Lately Publisht, Declaring their Hopes of *Victory* &c. 'I Hope, says One of Them, that this Reign and Ty-

‘ Tyranny of Blindness will not last always, I Hope
 ‘ in time we shall meet with some Men of that
 ‘ Courage, and Sincerity, as may Countenance our
 ‘ Cause, and rescue distressed Truth from Sup-
 ‘ pressors.

We have seen how large an *Encomium* this Preacher bestows on the *Socinian Writers*, And how He *Vili-
 fies* a Great Number of those Men, who *Oppugn So-
 cinianism*: Let us now See how He Celebrates the
 Praises of the Divine Wisdom in Contriving the Sal-
 vation of Men by Jesus Christ, p. 136. ‘ I shall there-
 ‘ fore, says he, in the last place endeavour to give
 ‘ some Probable account of this strange, and wonder-
 ‘ ful Dispensation, and shew that it was done in
 ‘ great condescension to the weakness, and common
 ‘ prejudices of Mankind; and that when it is through-
 ‘ ly consider’d, it will appear to be much more for
 ‘ our comfort and advantage, than any other way,
 ‘ which the wisdom of this World would have been
 ‘ apt to devise and pitch upon. P. 179. The third,
 ‘ and last thing which I propos’d upon this Argu-
 ‘ ment of the *Incarnation* of the *Son of God* was to
 ‘ give some account of this *Dispensation*, and to shew
 ‘ that the Wisdom of God thought fit thus to order
 ‘ things, in great condescension to the weakness, and
 ‘ common prejudices of Mankind; And that when
 ‘ all things are duly weigh’d and consider’d, it will
 ‘ appear much more for our Comfort, and advantage
 ‘ than any other way, which the Wisdom of Men
 ‘ would have been most apt to devise, and pitch
 ‘ upon. P. 192, 193. This *Notion* of the *Expiation* of
 ‘ Sin, by *Sacrifices* of one kind or other, seems to
 ‘ have obtain’d very early in the world, and among
 all

‘all other ways of *Divine Worship* to have found the
 ‘most universal reception in all Times and Places—
 ‘With this general *Notion* of Mankind, whatever
 ‘the ground and foundation of it might be, God was
 ‘pleas’d so far to Comply as once for all to have a
 ‘general *Atonement* made for the *Sins* of All Man-
 ‘kind, by the Sacrifice of his only Son, &c.

He prepar’d the way for giving this Account (as he
 calls it) p. 180. ‘It is the more necessary to give
 ‘some account of this matter, because after all that
 ‘hath hitherto been said in answer to the Objections
 ‘against it, it may still seem strange to a considering
 ‘man that God who could without all this circum-
 ‘stance, and condescension have done the business
 ‘for which his Son came into the world, and appear’d
 ‘in our Nature, that is, could have given the same
 ‘Laws to Mankind, and have offer’d to us the for-
 ‘giveness of our Sins, and Eternal Life upon our Re-
 ‘pentance for Sins past, and a sincere endeavour of
 ‘Obedience for the future &c. *Repl.* Certainly the
Holy Jesus, Our Lord, and Our God, took on Him the
 Nature of Man, and in that Nature *Did*, and *Suffer’d*
 All those things, which are Declar’d concerning His
Doings and *Sufferings* in the *Holy Scriptures*, That He
 might Make All men *Capable* of True Repentance for
 Sins past, and of a sincere, and effectual Endeavour
 by the Assistance of his *Holy Spirit* to yield a true,
 and constant Obedience to the *Will of God in All*
things, 1 Joh. 3. 8. ‘For this purpose the Son of
 ‘God was manifested that he might destroy the works
 ‘of the Devil. 2. Cor. 5. 15. ‘He Died for All that
 ‘they which live should not henceforth live unto
 ‘themselves, but unto Him, which Died for them,
 and

and Rose again. By *the Sacrifice of the Death of Christ, Almighty God* has made it Evident, beyond the Possibility of any Ground for a *Reasonable* Doubt, that He is a God Merciful, and Gracious, Ready to Pardon. The Belief of this must needs Imply the Belief that He is Ready to Assist us for *Christ's Sake*, by His *Holy Spirit*, to Perform the Condition upon which He has Promis'd that He will Forgive us our Sins, and Receive us Graciously.

I Acknowledge my self to be the Author of the *Refutation of the Brief Notes on the Creed of St. Athanasius*, and of a Sheet Entitled *Dominus est Deus*, and of the Papers Entitled *Dei Incarnati Vindicia*. If any One of this Authors *Close, and Clear Reasoners* shall be pleas'd to send me their Objections against any thing I have said in those Papers, I trust in God that by the Assistance of his *Holy Spirit* I shall give them such a Reply as shall become the *Meekness* of a Christian, and such a One, who Professes to have always in his Heart the Sense of these Sacred words: *Gal. 6. 14.* 'God forbid that I should Glory save in the Cross of
' our Lord Jesus Christ, by whom the World is Cru-
' cified unto Me, and I unto the World.

ΕΡΧΟΤ ΚΤΡΙΕ ΙΗΣΟΥ.

